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Celui qui a pitié du pauvre, prête au Seigneur à intérêt, et le Seigneur lui rendra avec usure ce qu'il lui aura prêté. (Prov. Chap. 19. V. 17.)

Le Hameau des Hemmes, dans le voisinage de Gravelines, forme une population d'environ 900 marins, complètement isolés sur les bords de la mer. Depuis plus d'un demi-siècle, ces pauvres qui n'ont d'autre ressource que le produit de leur pêche, avaient toujours réclamé en vain le bienfait d'une maison de prières :

Tel un de ces secours éminemment providentiels

et par une protection toute particulière de **S^t JOSEPH** qui est choisi pour en être le patron, il est enfin question d'y jeter immédiatement les fondements d'une Église.

O vous tous qui recourez avec une confiance si empressée à la générosité de **S^t JOSEPH**, c'est vous-mêmes que ce grand Saint veut intéresser à cette œuvre. Voyez-le, il vous tend la main et semble vous demander quelque chose pour ses pauvres matelots.

Pour répondre à son appel, pour réjouir son cœur et honorer tout à la fois les **SEPT** joies de sa vie ; offrons-lui aussi avec joie **SEPT** pièces de monnaie. Quelque minime que soit notre offrande, elle nous procurera l'avantage de contribuer à une œuvre sainte, instamment recommandée par M^{gr} PARISIS, Evêque d'Arras.

M. J. P. P. P. P. P. P. P.
85

ROSAIRE

1^{re} My

L'agonie

éditer sur ce

e

« Seigneur Jé

otre divin Cœur

PROTECTOR

S.

TRÉS

Offrir aux int

1. Journées
2. Saintes
3. Saintes
4. Chemins
5. Chapelle
6. Angelus
7. Exercice
8. OEuvre
9. Mortification
10. Souffrance
11. Affliction
12. Travail

Text aux Cœur

OSAIRE DE L'APOSTOLAT.

1^{er} Mystère douloureux :
Monte au Jardin des Olives.
sur ce mystère en récitant les dizaines,
et ajouter à la fin :

Seigneur Jésus, couvrez de la protection de
votre Cœur notre Saint Père le Pape. »

PROTECTEURS : Chœur des Vertus ;
S. Thomas, apôtre.

TRÉSOR DU SACRÉ CŒUR.
r aux intentions du S. Cœur de Jésus.

Tournées	Total
Saintes Communions	
Saintes Messes	
Chemins de la Croix	
Chapelets	
Angelus	
Exercices de piété	
Œuvres de charité	
Fortifications	
Différences	
Spécifications	
Travail	
TOTAL	

Cœur de Jésus par le Cœur de Marie.

INTENTION DU MOIS DE FÉVRIER

L'œuvre du Denier de St-Pierre

Divin Cœur, de Jésus, je vous offre, en union avec le Cœur immaculé de Marie, toutes les prières, les œuvres et les souffrances de cette journée, dans toutes les intentions auxquelles vous vous immolez sans cesse sur l'autel.

Je vous les offre en particulier pour votre Vicaire sur la terre dont la détresse va toujours croissant. O Cœur infiniment aimant, inspirez à tous les enfants de l'Eglise un tendre amour pour cette Mère de leurs âmes, et faites-leur comprendre que tout ce qu'ils feront pour elle et pour son auguste Chef, vous le regarderez comme fait à vous-même et vous les en récompenserez, avec une infinie générosité dans le ciel.

3455 CCC 53

MANUAL

OF THE

APOSTLESHIP OF PRAYER.

Enriched with ample Indulgences by His Holiness Pius IX., and
approved of by a large number of Archbishops and
Bishops, and affiliated to the Association of
the Sacred Heart established in Rome,
in the Church *della Pace*.

BY THE

R. P. RAMIERE, S. J., K

DIRECTOR OF THE ASSOCIATION.

Translated from the French.

DUBLIN:

JOHN F. FOWLER, 8 CROW STREET,
DAME STREET.
1864.

"I am come to cast fire on the earth ; and what will I but that it be kindled"—*Luke*, 12.

"Behold, I say to you, lift up your eyes and see the countries, for they are white already to harvest"—*John*, 4.

"Pray ye, therefore, the Lord of the harvest, that he send forth labourers into his harvest"—*Matt.*, 9.

"Again, I say to you, that if two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in Heaven"—*Matt.*, 18.

"I desire, therefore, first of all, that supplications, prayers, and intercessions be made by men ; for this is good and acceptable in the sight of God our Saviour"—1 *Tim.*, 2.

"Pray one for another, that you may be saved. For the continual prayer of a just man availeth much"—*Jas.*, 5.

"He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins"—*Jas.*, 5.

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THE
APOSTLESHIP OF PRAYER.

I.

SHORT ACCOUNT OF THE APOSTLESHIP OF PRAYER.

ITS END.

THE work of the Apostleship of Prayer has for its end the making as many Apostles as there are Christians capable of praying. It was approved by the Bishop of Puy in 1846, and by his successor in 1848. In 1849 it was enriched by his Holiness Pius the Ninth with many indulgences, which were renewed in perpetuity in 1861.

It is founded on this fundamental truth—but one that is too often forgotten by Christians—that, besides the Apostleship of preaching which formed the occupation of our Divine Lord the last *three* years of his public life, and which his ministers continue to exercise in his name, there is another Apostleship far more meritorious in itself, and from which the Apostleship of the

Word draws all its efficacy. Our Divine Saviour consecrated the first *thirty* years of his mortal life exclusively to the Apostleship of Prayer. He continues it in his glorified life in Heaven, and in his life of sacrifice in the Tabernacle. This was the Apostleship of the Blessed Virgin, St. Joseph, and all that innumerable multitude of souls hidden indeed from the eyes of men, but powerful with God, who have not done less for the defence of the Church or the salvation of souls, than all the doctors have by their writings, or all preachers by their eloquence.

The work of the Apostleship of Prayer, therefore, calls on all Christians to unite together in this hidden life, in this Divine Apostleship of the Sacred-Heart of Jesus and the Immaculate Heart of Mary. It invites them to appropriate to themselves the intentions of these divine hearts, and to pray with them for all the objects of their prayers; for the greater glory of God, for the conversion of sinners, for the advancement of the just, and the triumph of the Church. It invites them to lift themselves above those material interests, those passing events, which absorb and consume all the activity of their immortal souls, to take an active part in the struggles of the Church, in the labours of her ministers, and in the great work of our Lord, the salvation of souls. It will induce them to devote themselves from other motives than those of mere politicians to the regeneration of Europe, which seems to be

falling into decay since it has lost so much of the vital element of faith. Finally, it will direct their thoughts to far-off lands, and will show them that it depends upon them for light and grace to fall on many nations now sitting in darkness and in the shadow of death.

For it is impossible for us to doubt but that the promises of Jesus Christ Himself to prayers offered in His name to God the Father, will be fully realized when and where we ask for what he Himself commands us to ask; that is, the sanctification of his Father's name, the entire spread of his reign on Earth, the perfect fulfilment of his will, the bread of truth and of grace for so many souls who are expiring of hunger, and the deliverance from evil of all our brethren as well as of ourselves. Though we cannot be certain of obtaining what we ask, when we forget ourselves in order to plead for others, since we cannot compel them to receive the proffered grace, yet we may be sure the grace will be offered to them in proportion to the fervour, confidence, and perseverance of our prayers. This consoling certainty is still greater when we unite our prayers with those of our brethren. Then we have in some sort a right to call on our Divine Lord to fulfil his promise of listening to two or three gathered together in his name.

II.

ON THE SPIRIT OF THE APOSTLESHIP OF PRAYER.

FROM what has been just said, it is easy to understand that the Apostleship of Prayer is not so much an exercise of piety, as a spirit that will animate all our actions and our whole lives.

This spirit is precisely the one that devotion to the Sacred-Heart, when well understood, promotes.

There are, in fact, two ways of understanding this devotion. First, we may seek it in our own spiritual advantage, by looking on the Sacred Heart of our Lord as the source of all graces and consolations. Or we may regard it as a model of devotion, and in the worship that we pay it, we may think chiefly of *its* interest and *its* greater glory. That is, we may in the one case seek to *receive* all good from the Sacred-Heart, and in the other we seek to *give* to it that glory which it vouchsafes to receive from us in return for its infinite liberality.

This second way of understanding devotion to the Sacred-Heart is evidently the best, for our Divine Master has himself said, "*It is a better thing to give than to receive*". This is the rule He has always followed in His dealings with us, and gratitude will not allow us to depart from it in our intercourse with him.

Now, devotion to the Sacred-Heart, thus under-

stood, is exactly that of the Apostleship of Prayer. This Apostleship enables us to turn all we do into a Prayer, and all our prayers become most efficacious means of glorifying our Lord, not only in ourselves, but in the hearts of all men. For this a simple direction of intention is sufficient. At least once every day, but if possible several times each day, if we unite all our intentions to those of the Sacred-Heart, all our works will merit divine graces, not only for ourselves, but for all the souls for whom the Sacred-Heart of our Lord does not cease to intercede: for sinners, for the just, for the entire Church. The abundance of graces bestowed is not proportioned to the dignity of our work, but to the fervour of our intention.

III.

THE ADVANTAGES OF THE APOSTLESHIP OF PRAYER.

I. THE first of these advantages is the apostolic efficacy that it imparts to all prayers and all works that are animated by its spirit. What a joy it must be to a true Christian to know that it can save souls by means of a single elevation of the heart!

II. The merit that the Apostleship adds to all works that are animated by its intentions is a second advantage. For its intentions are the most excellent that can be proposed to a Chris-

tian ; they are charity itself in its most perfect form. And since all the merit that can be gained from good works springs from the charity that animates them, it is certain that actions performed in the spirit of the Apostleship acquire by reason of it a very great value ; so, by forgetting ourselves, in order to pray for the salvation of our neighbour and the glory of the Sacred-Heart, we are labouring much more for our own advantage than if we devoted ourselves to it exclusively.

III. A third advantage is the certainty of obtaining more efficacious graces for ourselves if we place the interests of God before our own. This is what He teaches us in the Our Father,—that divine model of prayer to which the Apostleship of Prayer leads us to conform our whole life.

IV. A fourth advantage is the courage and ardour that we draw from the thought of the immense interests in which we are thereby engaged. How shall we ever hesitate to make any sacrifice, when we remember that by it we may save a soul ? How shall we ever allow ourselves a vile satisfaction, forbidden by the law of God, when we think that thus we may deprive a dying man, on the point of falling into Hell, of that grace which we could procure for him by denying ourselves ?

V. The happiness of being united with a large and constantly increasing number of holy souls, who have entered into this zealous association, is

a fifth advantage. Already the Apostleship counts its members in all countries of the globe. We cannot even approximate the number that have been aggregated to this meritorious association : suffice it to say, that they count by tens of thousands.

VI. A sixth advantage is a special participation in the prayers and good works of many of the religious orders and Apostolic congregations. We may particularly mention the Society of Jesus, the Theatines, the Monks and Nuns of La Trappe, the Society of Mary, and the two Societies of the Sacred-Heart. This participation has been formally granted to all the Associates of the Apostleship. Besides, by entering this Association, we become by that act aggregated to the Arch-Confraternity of the Sacred-Heart established at Rome.*

* It would be a mistake to conclude from this, that a person becomes a member of the Apostleship by the fact that he is a member of the Association of the Sacred-Heart; for it is the Apostleship that has been attached, with all its members, to this association, and not this association that has been attached to the *Apostleship of Prayer*.

With regard to the indulgences of the Association of the Sacred-Heart, a doubt may arise from the condition prescribed for some of these indulgences, namely, to visit a chapel of the Association. It is to be remembered that when this condition, from any cause, cannot be complied with, the confessor may commute it. And for those living in community the chapel of the community may take place of that of the Association. The same is applicable to prisons, hospitals, boarding schools, etc.

VII. A seventh advantage is found in the numerous indulgences that have been granted to the Apostleship of Prayer, of which we shall give, further on, an exact list. We shall see that, besides the ample indulgences granted to the Association of the Sacred-Heart, a plenary indulgence can be gained on any one Friday in the month, and another on any day of each month, at the choice of the associates. Besides, an indulgence of a hundred days is attached to the performance of any of the works recommended at the beginning of each month by the Director of the Apostleship in the *Messenger du Sacré-Cœur*.

These advantages, which are common to all, even the most isolated members of the Apostleship, are multiplied in favour of those who live in community. Experience, indeed, has proved that the promises made to communities who adopted the Devotion of the Sacred Heart, have been particularly fulfilled in the case of those who do so under the form of the Apostleship of Prayer.

IV.

THE CONDITIONS TO BE COMPLIED WITH IN ORDER TO GAIN THE ADVANTAGES OF THE APOSTLESHIP OF PRAYER.

THESE conditions are as easy as the advantages they procure are great.

I. Aggregation to the Apostleship is effected by registering the name, and by the distribution of tickets of aggregation. To make this as easy as possible, we have adopted the following method :

1st, We authorize all religious communities, and even all persons whatever who are zealous for the glory of the Sacred-Heart, to make lists of associates.

2nd, We shall send tickets of aggregation gratuitously to all persons who keep these lists, that they may give them to the members whose names are inscribed, and thus enable them to enjoy at once all the advantages of the Association.

3rd, When it is desired to aggregate a community or congregation to the Apostleship of Prayer, it will be sufficient to have it inscribed on the register. At the same time a Diploma of aggregation will be sent for such community, and, if any should leave it afterwards, they still remain members of the Apostleship. Any persons who may enter such community afterwards will also become members of the Apostleship.

II. Persons thus aggregated, either individually or collectively, are not bound, by virtue of the brief of the Holy Father, to any special practices. However, as they cannot participate in the favours granted to this work, without performing, to some extent, the practices recommended, we always engage the members to offer, at least once a day, their prayers, actions, and sufferings for the intentions of Apostleship, that

is to say, for the intentions of the Sacred-Heart itself.*

There is no doubt but that this daily offering will be sufficient to enable the members to enjoy all the privileges attached to the work, since it is sufficient to give to all their actions a truly apostolic efficacy. But it is also certain that this efficacy will increase in proportion to the fervour and frequency of the offering.†

No prayer or particular formula is required ; and if we recommend a Pater, Ave, and Credo, with the invocation—*Amiable Heart of my Jesus*,

* It is quite manifest that this general offering does not exclude particular intentions which the rule might impose or charity suggest. These intentions, by the very fact that they are in due order, are included in those of the Heart of Jesus. In uniting with them the other intentions of this divine Heart, we only impress upon it a kind of necessity to engage itself more specially and more efficaciously with ours. With much more reason the offering of one's actions for the intentions of the Apostleship does by no means prejudice the gift we may make to the souls in Purgatory of the satisfactory merit of those actions. What the Apostleship requires of us in our actions is not their satisfactory merit ; it is their *impetratory virtue*.

† An easy method of renewing it at least three times a day, without imposing a new burden, would be to direct the recitation of the *Angelus* to this end. This prayer, instituted by the Church to return thanks to God for the incarnation of the Word, is peculiarly adapted to implore the grace of Heaven for those who have not yet reaped the fruits of this great mystery, and to ask the full accomplishment of the coming of this divine Saviour. What else do we ask, every time we recite the *Pater*, when we say, "*Thy kingdom come*"?

grant that I may love thee more and more, it is only because the recitation of this formula is necessary for the gaining of many of the indulgences granted to the Association of the Sacred-Heart, to which the Association of the Apostleship of Prayer has been aggregated.

V.

PRACTICE OF THE APOSTLESHIP.

WE have just pointed out the conditions, the accomplishment of which insures to us the advantages offered by the Apostleship of Prayer. We have seen that these conditions are very simple, and that there is no state of life in which they may not be practised without difficulty.

But if the Apostleship of Prayer does not of itself impose any particular practice, there is no practice whatever that it does not seek to animate with its spirit, and which in that way will not greatly increase in merit. If it does not *impose* any obligation, it *proposes* a great perfection, and renders the means of acquiring it more easy.

There is no good work, whether of piety or mortification, nor of charity, either spiritual or corporal; there is no duty of our state of life, or even lawful recreation, which, animated by the intentions of the Apostleship, is not of the Sacred-Heart itself, and does not become in itself an

apostolic work, and thus acquire the power of saving souls ; no exercise of piety performed, that will not increase in merit and in efficacy, if it is united with the noble and touching motives that the Apostleship offers to us. To glorify God, to render the precious blood of Jesus Christ fruitful, to assuage the Agony of his Heart, and crown his most ardent desires ; to defend the Church, our Mother, against her enemies ; to save souls, to close Hell, and open Heaven.

There is no fault that we shall not avoid more easily, and no defect that we may not sooner overcome, if we allow the Apostleship to remind us habitually that we are depriving ourselves of great merit, and that these faults and defects are the cause of many unhappy souls losing those graces which perhaps may save them, and without which they may be lost.

If, then, we would gather to their full extent the advantages of the Apostleship of Prayer, we must make it the work of our whole lives, we must clothe ourselves in it as in a garment which we shall never change, we must make it our daily bread, and we must inhale and respire it as we do the air itself. Since the intentions of the Apostleship are no other than those of the Sacred-Heart, to practise them in this way would be to fulfil in its perfection the great precept of the apostle — *“Let this mind be in you which was also in Christ Jesus”*.

VI.

PRACTICES OF SUPEREROGATION.

THERE are many souls who do not relish multiplied practices, and whose position or inclination leads them to seek on the contrary great simplicity therein. For such souls what we have just said is sufficient, and they must see how exactly the Apostleship of Prayer will suit them.

But there are others, on the contrary, who like to have certain fixed practices, by means of which they may realize the good thoughts suggested to them. For these souls a multiplicity of practices is much less to be feared than the uncertainty in which they remain, if what they are willing to undertake is not pointed out with some precision.

For sake of such persons we are going to point out the practices that appear to us most useful to keep up and increase the spirit with which the Apostleship ought to animate us.

1. *Devotions recommended to the Associates of the Apostleship.*

We shall mention at first in general some devotions which have the closest affinity to the Apostleship of Prayer, the adoption of which cannot fail to aid most efficaciously the work of this Apostleship.

The first of these devotions is *union with the Perpetual Sacrifice of Jesus Christ* ;* that is to say, union with all the masses that are celebrated every instant, both day and night, in some part of the world. Since each one of these masses is a renewal of the sacrifice of the cross, and is offered for all the intentions with which that divine sacrifice was offered, the associates of the Apostleship can take no more efficacious means of constantly renewing these intentions than to unite in spirit as often as they can with the Eucharistic Victim.

The second devotion which we earnestly recommend to the Associates of the Apostleship is devotion to the *Agonizing Heart of Jesus*, in favour of the many thousands of persons who die every day. Of all the souls to whose salvation the Apostleship devotes itself, none certainly ought to interest us more nearly than those whose eternal destiny will be fixed irrevocably in a few moments. By adopting this devotion to the agonizing Heart, and by entering into the confraternities established in its honour, we are only exercising our apostleship in the most efficacious way.

A third devotion that ought to be equally dear to us is *devotion to the souls in Purgatory*. It is true that these souls, being no longer in danger of losing Heaven, cannot be, strictly speaking, the object of our apostleship. But how

* See *Union with the Altar*, by R. P. Maillet, S.J., to be had of the publisher of this book, 8 Crow street, Dublin.

can we be indifferent to their sufferings? Besides, if they no longer afford employment for our zeal, they may become our most powerful assistants. Already in Purgatory, they can unite their prayers to ours, and such prayers cannot fail to be pleasing to God. But it is especially after they have entered heaven by our suffrages, that they feel themselves, as it were, obliged by gratitude to use all their influence in favour of our Apostleship. The associates will, therefore, apply to the souls in Purgatory all the indulgences they are able to gain; but they must make it a condition with those souls whose torments they thus abridge, that they will hereafter unite with them to obtain the conversion of sinners and the triumph of the Church.

Finally, all those associations that tend most directly to the salvation of souls ought to be dearer to the members of the Apostleship than to other Christians. Such, before all, is the *Association for the Propagation of the Faith*, and that of the *Holy Childhood*; such also is the *Arch-Confraternity of the Sacred and Immaculate Heart of Mary for the Conversion of Sinners*; the *Confraternity of Our Lady of Africa, for the Conversion of Mussulmans*; and the *Association for the Conversion of England and Russia*; the *Colleges of Foreign Missions, London*, and *All Hallows, Dublin*. The members of the Apostleship of Prayer will be naturally the firmest supports and most zealous promoters of these works.

2. *Practices recommended to the Associates of the Apostleship.*

I. *For each day.* 1. Every morning they will offer to God all the actions of the day, uniting them to the intentions of the Sacred-Heart. For this end they will recite the prayer of the Association to the Sacred-Heart, that is to say, the *Pater, Ave, and Credo*, with the aspiration, *Amiable Heart of my Jesus, grant that I may love Thee more and more.*

In order to render this daily offering still more express and meritorious, we may join to it the prayer, *O Lord, Almighty God,** to unite ourselves with the offering that Jesus Christ makes of Himself on the altar every moment of the day.

2. After the elevation at holy Mass we may recite for the same end the prayer—"Eternal Father", etc., with the prayer of St. Francis Xavier.† A Priest may say these prayers after Mass.

3. We should take care, when saying the *Angelus*, to offer it for the same intentions. It would be well to recite the first *Ave Maria* for infidels, the second for heretics, the third for sinners. We may join to it the little prayer to the Agonizing Heart for those who are in their agony.

4. During the day we may join frequently in spirit with the masses that are said every

* This and the other prayers will be found at page 44.

† Page 43.

moment of the day. For this it is sufficient to cast a glance towards Heaven, or on a pious picture, with the intention to pronounce the holy names of Jesus and Mary, or a short ejaculatory prayer.

II. *For each week.* 1. They will offer the Mass on Friday especially for the intentions of the Apostleship, and may impose on themselves this day some mortification with the same intention.

III. *For each month.* They will consecrate the first Friday in a particular manner to renew in themselves the spirit of the Apostleship, to examine and correct in themselves all that may place any obstacle in the way of the union of their heart with the Sacred-Heart of Jesus. On this day they will fix on the works that they intend to do in the course of the month for the different intentions of the Apostleship, unless they prefer giving all their works to the Heart of our Lord, leaving to Him the application of them as He pleases. Those who are members of the Society of the Perpetual Adoration can make these exercises on the day that has fallen to them for their adoration, if they fear that their occupations will not permit them to consecrate two days of each month specially to the Sacred-Heart.

IV. *For each year.* They will celebrate with special devotion the Feasts of the Sacred-Heart or of the Immaculate Conception. On these

days they may renew either in private or in common their consecration of this Divine Heart, and to the Immaculate Heart of the Blessed Virgin, with an earnest resolution to labour as much as possible to promote their interests and intentions.

VII.

THE ORGANIZATION OF THE APOSTLESHIP.

THE organization of the Apostleship is no more complicated than its practice. As this last adapts itself with the greatest ease to all the practices imposed on every Christian by the duties of his state, in the same way, it may, without any difficulty whatever, be connected with the organizations already in full vigour among the communities or associations that adopt the Apostleship.

It is important to understand this well. The Apostleship of Prayer is not a work in itself that seeks to substitute itself for other works, or even to place itself by their side; it is not even an arch-confraternity, having its own constitutions, and affiliating to itself local confraternities; it is *a league of zeal and prayers*, into which all religious communities, all pious persons in this world, are called on to enter without changing in any respect their own organization, or complicating their practices,

These two classes of persons being unquestionably the most useful, it is important to make them grasp firmly this special characteristic of our work. There is surely no rule so strict that can prevent religious from entering into a grand league of prayers on behalf of the Church, and from uniting their works each day with the intentions of the Sacred-Heart. Especially, there is no daughter of St. Teresa, or of St. Jane de Chantal, who will not spontaneously impose on herself this sweet obligation. For these, on entering the Apostleship, there is absolutely nothing new to undertake; there is nothing but new graces to gain. Thus communities the most attached to their rules, like those of the Visitation and of Carmel, who perhaps were at first prevented by the fear of what we have just spoken, no sooner understood the real nature of the Apostleship, than they hastened to enrol themselves in it. We do not doubt the same result in all communities, as soon as they well understand the precautions that have been taken for this end, and find that the Apostleship can adapt itself to all conditions, and embrace in its wide sphere all souls of good will.

But whatever care we may take to preserve the full liberty of our associates, it is nevertheless indispensable to take some means for keeping up a constant union between the different members of the association. The Apostleship must also accommodate itself to the special needs of

certain localities, which require a more complete organization. Experience has proved that the following means are all very suitable for attaining this double end.*

* *Plan of Organization approved of by his Lordship the Bishop of Puy.*

We, Peter-Mark Le Breton, by the grace of God and the authority of the holy Apostolic See, Bishop of Puy,

Wishing to favour with all our power, as our venerable predecessors have done, the admirable work of the Apostleship of Prayer, founded in our diocese, and already spread throughout the world, have approved and do approve the following plan which has been submitted to us in order to regulate the organization and propagation of this work.

Art. 1. The Apostleship of Prayer is neither a congregation nor a confraternity properly so called, but a league of zeal and of prayers, in which all Christians who take to heart the interests of God and of his holy Church are invited to enrol themselves. This work is no more subject to the formalities required for the establishment of confraternities, than the *Association for the Propagation of the Faith*, of which it is the auxiliary.

Art. 2. The sole condition imposed on the associates in order to enjoy the advantages granted by the Apostolic See to the *Apostleship of Prayer*, is to appropriate to themselves the interests of the Sacred-Heart of Jesus, by offering at least every morning, the prayers, the works, and sufferings of the day, for the intentions for which this Divine Heart prays and immolates itself unceasingly, and in particular for more immediate intentions recommended by the director of the Association. It is left to the Discretion and zeal of the local Directors to determine the particular practices best suited to the different classes of associates.

Art. 3. Religious communities, as best calculated to furnish the most fervent members to the Apostleship of Prayer, are especially invited to aggregate themselves to it. This

1. *First Means of Organization of the Apostleship,*
"Messager du Sacré-Cœur".

The first and the most simple of the means we use to maintain and strengthen union among the members of the Apostleship, is the journal

aggregation may be effected collectively by a Diploma forwarded by the Director of the Apostleship, and by the inscription of the community so aggregated in the general registry of the work. Communities whose rule would not permit entering into confraternities the practice of which might become onerous, may without difficulty be admitted into this league of prayers, which imposes no other obligation than to unite their intentions with those of the Heart of Jesus.

Art. 4. Congregations, confraternities, and associations of piety, seminaries, boarding schools, asylums, and even entire parishes, may in like manner be aggregated collectively to the Apostleship; but each member of these different institutions who wishes to participate in the advantages of the work, should receive a ticket of aggregation; and the persons so admitted will continue to form part of the Apostleship, even when they leave the houses or parishes in which they had been aggregated.

Art. 5. In every community and parish aggregated to the Apostleship, a registry may be kept to inscribe the names of those who desire to form part of the Apostleship, giving at the same time a ticket of aggregation. The promoters of the Association may in like manner give these tickets, taking care to inscribe the names in one of the registries spoken of; but it is not necessary to inscribe individually the members of religious communities inscribed collectively in the general registry of the work.

Art. 6. The Director of the Association, named by his Lordship the Bishop of Puy, shall alone have the power to issue tickets of aggregation, and to authorize Directors to issue a determinate number in his name.

✠ PETER BISHOP OF PUY.

that we have published for the last three years, under the title of the *Messenger du Sacré-Cœur*.* Each month this journal places before the eyes of the associates the great interests that are confided to their zeal. It presents to them under all its aspects that beautiful devotion to the Sacred-Heart which forms not only the foundation of our work, but which is also, in the words of a great prelate, the quintessence of religion. Every topic that can serve to develop piety, all the duties of Christian and religious perfection, all the interests of the Church or of souls, Catholic doctrine in all its integrity, the history of the past and the events of the present, in a word, all that can interest a Christian, is treated of by turns in the pages of the *Messenger*; but all is there referred to the Sacred-Heart as to the centre of religion, of humanity, and of the entire universe. Without being absolutely necessary, the reading of this journal cannot but be most useful to the Associates of the Apostleship. There they will find, at length, all the general intentions that are recommended for each month.

* The *Messenger du Sacré-Cœur de Jesus* is published a few days before the beginning of each month, in numbers of sixty pages each, in 12mo, forming at the end of the year two volumes of 360 pages each. The *Petit Manuel* is given to each new subscriber.

The subscription is three shillings and sixpence a year, including postage, delivered in any part of the country. For each subscription, transmitted in stamps, two additional stamps should be sent for discount, charged at the Post Office.

The *Messenger*, besides, opens its columns to all the intentions that the Associates desire to make known to one another. When we think of the great number of holy souls and fervent communities who unite their prayers with ours, we cannot but esteem ourselves fortunate in having it in our power to obtain such powerful assistance in our necessities.

2. *Second means of Organization—the Rosary of the Apostleship.*

If there are communities or parishes where a formal organization of the Apostleship would be an objection against it, there are others, on the contrary, that would feel the necessity of it. The most easy means of attaining this end is to apply to the Apostleship the organization of the Living Rosary.

Every one knows that the devotion of the Holy Rosary, instituted by St. Dominick in the midst of one of the most dangerous periods through which the Church has passed, has in itself an apostolic character. We all know with what success it has been used to avert new dangers from the Church. The Living Rosary, established of late, and approved by Pope Gregory the Sixteenth, enriched by him with spiritual favours, that have never been, as some have asserted, withdrawn by his successor,* owes all its

* His Holiness Pius the Ninth has given to this Association a protector in the person of Cardinal Villecourt.

privileges to its admirable organization, which makes it exactly the fitting instrument for our zeal. We are, therefore, certain of entering into the views of the Church, when we point out this organization to the associates of the Apostleship who seek a simple and easy method of uniting themselves together. We cannot doubt but that the associates of the Living Rosary will find equal profit by joining to their practices the spirit and intentions of the Apostleship. But this point must be left to the zeal and wisdom of the directors of this holy work. It is for them to combine, if they judge it well, the associates of the Living Rosary with the spiritual advantages of the Apostleship; for ourselves we do not hesitate to recommend its organization.

It is well known in what this consists. Fifteen persons unite together and divide among them, each month, the fifteen mysteries of the rosary. Each of them engages to recite every day one decade, meditating at the same time on the mystery that has fallen to his lot. At the head of these fifteen persons is placed a distributor, who may have two assistants, and each of them gives every month to four members the mystery that has fallen to his share. When the association is numerous, it is divided into several divisions, at the head of each of which is placed a counsellor, who has under him or her eleven promoters. Finally, over the counsellors is placed a president. Thus there is a sort of hierarchy,

perfectly graduated, and thus when there is a good work to do, or a good thought to communicate, it is easy to transmit it from the centre to the extremities through the agency of the counsellors, the promoters, and the sub-promoters.

To apply this organization to the Apostleship of Prayer, we have published, under the title of the *Rosary of the Apostleship*, an exposition of the mysteries of the Rosary, intended to excite the zeal of our associates. We have joined to each mystery an intention of the Apostleship, so that those who divide each month among them the leaves of this little book, will go through altogether the entire circle of the life of our Lord, with the intentions of His Sacred-Heart. We also print every month, tickets of the Living Rosary, with the chief intention recommended to the association of the Apostleship appended to them. We shall understand by what follows the principal advantage which these tickets offer.

This advantage consists in the practice of the "*Treasure of the Sacred-Heart*". We thus call a register hanging near an altar or picture of the Sacred-Heart, on which is inscribed every month the total of works offered to the Sacred-Heart of Jesus, during the month, by the associates of the Apostleship. In order to facilitate this practice, we have printed on the back of the monthly tickets of the Rosary of the Apostleship, a short list of works that each associate may offer. Each marks on his ticket the number of these

works that he has performed, and then at the end of the month returns the ticket to a basket placed to receive them. It will be then easy for the promoters to add together the numbers, and inscribe them on the Register.

3. *Other means of Organization.*

The Apostleship, also, easily adapts itself to the devotion of the Nine Offices of the Sacred-Heart, already established in many religious communities. This devotion, which arose, it seems, at the same period as the devotion to the Sacred-Heart, consists in dividing among nine persons the chief functions that the Sacred-Heart fills with regard to us, or that we have to perform in regard to it. For a month each associate endeavours to fill, in the name of all, the office that has fallen to his share, and at the end of the month he changes this office for another. The hours of the day are also divided, so that through the whole course of it one or other of the associates is specially engaged in offering homage to this adorable and loving Heart. The Apostleship is the full completion of this practice, by joining to each of the offices one of the chief intentions of this divine Heart, so that whoever fills successively the nine offices, also appropriates to himself one after another these divine intentions. A no less simple organization is that of the Perpetual Adoration of the Sacred-Heart. Every month, or only once a year, tickets are distributed to the associates, which, besides showing the indulgences

granted to the practice, and the condition necessary for the gaining of them, point out also the day of the month or of the year which each must consecrate specially to the honour of the Sacred-Heart. These tickets will much facilitate the union of the Apostleship of Prayer with this excellent devotion.*

It is for the superiors and directors of the various communities to determine the best and easiest method of joining the exercises of the Apostleship with the duties and special vocation of the persons whom they direct. For ourselves we have always found it the best plan to leave all detail to individuals, and to preserve with the most jealous care the peculiarity of this work, its elasticity of organization.

4. *Organization of the Apostleship in Parishes.*

From what has been just said, it is plain that it would be easy for a zealous pastor to establish the *Apostleship of Prayer* in his parish. Several methods may be made use of for this end.

* Diplomas, as also tickets of admission, are furnished gratuitously, the only condition being to *pay the expense of postage*. The Director of the Association willingly authorizes Local Directors, who can for this purpose procure sufficient resources, to get tickets of admission printed. It is sufficient that they inform him of the number which they deem necessary. If the general Director is not assisted in this manner, he will find it every day more and more difficult to satisfy the increasing demands which the rapid propagation of the work imposes.

1. If there is not already in the parish a sufficient number of pious associations, then the Apostleship can be made a work apart, and a general meeting of the members can be held once a month, preceded by a private one of the promoters.. It is specially desirable in these circumstances to adopt the organization of the Rosary of the Apostleship. At the meeting of the promoters the rosary tickets will be given them, which they will afterwards divide among the associates of their several divisions. They will also make use of this opportunity to inform themselves of the spiritual wants of the parish, in order to recommend them at the general meeting. If there is a good work to do, it is especially among the promoters that we shall look for labourers to do it. In a word, all the interests of the Sacred-Heart in the parish may be considered at these meetings, and the promoters would be ready, at the suggestion of their pastor, to accomplish the designs of this Divine Heart. The distribution of tickets to the associates will be a most favourable opportunity of spreading throughout the entire association the good thoughts that have been suggested at the meeting of the promoters.

2. If there are already in the parish several associations and confraternities, then the Apostleship may be attached, either to all, or to one; then, instead of having a separate existence, it will serve to keep up the life of these associations. Even in this case the same organization

we have already described may be adopted, and it will be found to kindle the fervour of an entire parish, as well as of a single confraternity.

It is here that lies the whole secret of maintaining fervour and zeal in all good works: *organization*, that is to say, a choice of some holy souls who will communicate to the extremities the movement imparted by the centre. But this organization, powerful as it is, must necessarily become still more so when impelled by the invisible strength of the Sacred-Heart.

5. *Organization of the Apostleship in Seminaries.*

Among all Christian establishments, those which the Apostleship of Prayer suits best are, without doubt, the bishops' colleges. The number of these that have adopted it is constantly increasing, and wherever this has been done, the favour with which superiors have received it has been rewarded by most consoling fruits. We wish we could transcribe at length the rules adopted in these seminaries; as it is, we will give a sketch, which will be sufficient to show the utility of the practice.

In the greater number of these nurseries of the priesthood there exists already a pious institution, on which the Apostleship is grafted with the greatest ease; we mean the weekly meetings or conferences which the students hold for the purpose of mutual edification, and to excite each other

to advance in virtue. These meetings, composed of five or six students, at the head of which is placed a promoter, have furnished the Apostleship of Prayer with a framework, already made, and at the same time each member has received precious spiritual graces and fresh nourishment for his piety and zeal. Each week the different conferences meet together at some convenient time ; ordinarily this is on recreation days. Each elevates his heart to God, and with fraternal simplicity offers an advice dictated by charity, or they converse on some subject capable of inflaming their zeal. In certain seminaries these subjects are chosen beforehand in a meeting of the promoters, presided over by the chief promoter, who is the head of the entire association. This meeting will also furnish the associates with the opportunity of giving to the promoters a sealed list of the practices that their zeal has suggested to them. The general amount of these practices is published at a meeting the first Friday or first Sunday of the month. At the same time, the President, or one of the promoters, delivers an address to excite all the members of the association to an increase of zeal, to accomplish to their fullest extent the intentions of the Sacred Heart.

In all these pious exercises the directors of the seminaries leave their pupils to take the initiative, and content themselves with approving or moderating their zeal if necessary. They thus practise while within the walls of the seminary

what they will have to do hereafter on a wider field ; and the exercise is all the more fruitful since it does not aim at creating a mere ordinary Christian spirit, but the spirit of an apostle. In this fraternal intercourse zeal is inflamed, faults are corrected, the tone of the whole house is elevated, ecclesiastical virtues are developed, and the souls of the ministers of Jesus Christ learn to live more and more the life of this divine Saviour.

The Apostleship of Prayer is, at its source, nothing else than the reproduction of the *interior life of our Lord*, which the venerable M. Olier regarded as the essence of the Christian and sacerdotal life. It cannot therefore be doubted that the adoption of the Apostleship in seminaries must contribute much to the formation of this spirit ; it is the heritage of the excellent successors of M. Olier, and has been the principle of the regeneration of the priesthood in France.

6. *Organization of the Apostleship in Schools.*

The Apostleship of Prayer will produce equally salutary effects in establishments of education. There is no greater subject of regret for persons who devote themselves to the difficult task of the education of the young, than to see the best dispositions which they have cultivated with infinite pains in the hearts of the children confided to them effaced gradually by contact with the world.

What can be better calculated to shield them from this fearful danger than to endeavour to inculcate in these young hearts, not a piety merely of sentiment, but a profoundly Catholic spirit, a sense of their dignity as children of the Church, and a boundless devotion to this one mother of the children of God? It is, therefore, of sovereign importance to accustom them from an early age to partake in the joys as well as the sorrows of the Church, and to look on all that belongs to her as their own. Now this is precisely the end of the Apostleship. It seems then as if no work could be better adapted to the special needs of a school.

It is especially in the congregations that in most schools are composed of the *élites* of the pupils that the Apostleship could most readily establish itself. A Communion may be offered once a month, and a Mass each week, for the Church and the conversion of souls. This Mass may be the one said on Saturday, which, wherever the arch-confraternity is established, is always given for these intentions.

Among the members of the congregations themselves a small number may be selected to be promoters of the Apostleship, and they should meet together every month, to interest them in the work, and to accustom them to sustain the interests of God and to promulgate among their companions the desires of the Sacred-Heart. They should endeavour to circulate among them the

journal which makes known the prerogatives and intentions of this Divine Heart. But the zeal of the promoters must not stop here. All associations that have for their end the glory of God, such as the "Propagation of the Faith", the "Holy Childhood", or all these, should find among them their most devoted members and ardent promoters. It is thus that they will be prepared to fight manfully for the cause of God, in the different positions in life in which they may be placed.

7. *The Universal and Principal Organization of the Apostleship of Prayer—the Promoters.*

From what has been said, it is easy to see that the organization of the Apostleship depends chiefly upon the *Promoters*, whether men or women, who in each locality make the propagation of this work *their business*. Thanks be to God! this resource has never failed us up to this time, and we feel confident that it will not for the future.

There is no town, however small, where some devoted souls may not be found, whose sole desire is to employ themselves usefully, and to promote the designs and the glory of the Sacred-Heart. The Apostleship of Prayer, then, furnishes to such a means of satisfying their pious aspirations. It will serve as a bond among them, and by thus uniting them, will increase their strength a hundred fold. As the persons of whom we are speaking are in every parish the

most active members of the different associations for pious and charitable objects, the uniting them together in one body will have the effect of preventing coolnesses among them, which sometimes interfere with their good intentions.

The promoters ought to meet together as regularly as possible every month, to concert the best means of promoting the desired interests of the Sacred-Heart. They will receive the names of persons anxious to enter the association, and will give in return the tickets of aggregation, of which each should have a little store. Through them copies of the *Messenger du Sacré-Cœur* may be every month distributed among the associates. If it is possible to have from time to time general meetings, and to keep flourishing in vigour the "Treasure of the Sacred-Heart", it is for the promoters to collect together the offerings. They will also do the same for communities, and will deliver them to the director, and thus to the centre of the association. But their zeal must not stop here, as we have said before ; it must extend to everything that, in their neighbourhood, concerns the glory of God. There are the ignorant to instruct, souls in peril to save, sinners to convert, useful institutions to support or found. All these, and the like objects, should be considered in the meetings of the promoters. They must not forget that by thus placing all their influence at the disposal of the Sacred-Heart, they thus impose on our Lord a sort of necessity for

Him to occupy Himself the more particularly for their interests, since they forget them in order to do more for His love.

Experience has proved already the power for good that exists in a body of promoters animated by this spirit, even though they may be few in number. There is no happy result that may not be looked for in a parish, or in a large town, from the combined action of such souls united together in the Sacred-Heart, and aiming solely at assisting each other to forward its divine intentions. For is not this Heart all-powerful, and in its designs in our favour does it desire anything but our coöperation? When, therefore, it finds perfectly docile instruments at its command, it is no wonder that all good may be accomplished through its means. The Apostleship of Prayer will procure our Lord such instruments, wherever it is fully established. All those who well understand what they undertake, and who, through the divine influence of the Sacred-Heart, form a perfect union of desires and prayers, will be naturally led to join in one common action, to concert and assist each other in promoting the interests of this divine Heart; they will become in a word, by works, as well as by prayers, *Apostles of the Sacred-Heart*.

Special indulgences have been granted by the Holy Fathers to the promoters of the Apostleship who have thus bound themselves together; and we are now preparing a second edition of a book

intended to show them how to reap all the advantages they can from it. How happy should we be if we could see established in all hearts devoted to this divine Heart, that perfect union that renders then so strong. We cannot doubt that it is in this way that the most cherished desire of the Sacred-Heart is realized—“*Father grant that they may be one, as we also are one!*”

VIII.

INDULGENCES THAT MAY BE GAINED BY THE ASSOCIATES
OF THE APOSTLESHIP OF PRAYER.

I.

*Indulgences granted to the Associates by the Brief of
February 26th, 1861.*

N.B.—All these indulgences, as well as those of the associates of the Sacred-Heart, are applicable to the souls in Purgatory.*

Plenary Indulgences.

1. On the day of entering.

* See foot note, p. 7.

2. The feast of the Sacred Heart, and the feast of the Immaculate Conception.

3. One Friday in each month, and one other day of each month, at choice.

There is, besides, an indulgence of one hundred days attached to all the prayers and good works that the associates may offer, according to the recommendation given at the beginning of each month by the director of the association.

(In the *Messenger du Sacré-Cœur* will be found the recommendation, as well as the intention for the month.)

II.

By virtue of a diploma, dated April 8, 1861, by which the Apostleship of Prayer is aggregated to the Arch-confraternity of the Sacred Heart, established in Rome, in the church Della Pace, the associates may gain in addition indulgences on the following days:—

Plenary:

1. The day of Aggregation. 2. The feast of the Sacred Heart, or the Sunday immediately following. 3. The first Friday of each month, and one other day, at choice. (The indulgence of the first Friday may be transferred to the Sunday following.) 4. At the hour of death, by invoking with the heart, if not with the lips, the most holy name of Jesus.

N.B.—In order to gain the above mentioned indulgences, it is necessary to recite every day the archconfraternity prayer, that is,

The Pater, Ave, Credo, and the aspiration, "*Amiable Heart of my Jesus, grant that I may love Thee more and more!*"

It is not necessary that the prayers for the intention of the Sovereign Pontiff, which, together with confession and communion, are required to gain all the plenary indulgences, should be made in a church.

5. The feasts of Christmas, Maunday Thursday, Easter, Ascension, the Immaculate Conception of our Blessed Lady, her Nativity, Annunciation, Purification, and Assumption; of Saint Joseph, spouse of the Blessed Virgin, the Holy Apostles SS. Peter and Paul, All Saints, All Souls, Saint John the Evangelist, and Saint Gregory the Great (March 12).

6. The six Fridays or the six Sundays that precede the feast of the Sacred-Heart, provided that a church where the feast is kept be visited.

7. For those who are aggregated to the *Perpetual Adoration* a plenary indulgence on the day marked on their ticket, provided they spend on that day about an hour in exercises of piety, renewing their baptismal vows, and praying for the intentions of the Sovereign Pontiff.

Partial Indulgences.

An indulgence of sixty days for every pious work, provided they recite every day the prayer

of the Association as given above. 2. An indulgence of seven years and seven quarantines on the same conditions, the four Sundays that precede the Feast of the Sacred-Heart. 3. The indulgence of the stations of Rome, on the feasts, eves, or octaves of Christmas, Easter, and Pentecost, on the feasts themselves of the Epiphany, Ascension, and Saint Mark, every day in Lent, the Rogation and Ember Days, the Sundays of Advent, and Septuagesima, Sexagesima, Quinquagesima, provided that on these days they visit a church where the Association is established.* 4. An indulgence of seven years and seven quarantines on the same conditions, on the lesser feasts of the Blessed Virgin and the Apostles. An indulgence of seven years and seven quarantines the nine days that precede the feast of the Sacred-Heart, provided that a church is visited where the feast is celebrated.

III.

Finally, in virtue of a brief dated January 21, 1850, the following plenary indulgences are granted to all persons who make every month a quarter of an hour's adoration before the Blessed Sacrament, endeavouring to pay homage to the Divine Majesty. 1. On the day of the month that has fallen to them on which to make this adoration. (It can be made on the day appointed for them

* See note, page 7.

for the perpetual adoration.) 2. On Holy Thursday. 3. At the hour of death, provided they invoke in their hearts, if they cannot do so by their lips, the holy name of Jesus.

The associates of the Apostleship will certainly not be indifferent to a favour of another kind, which is a special participation in the merits of the whole company of Jesus, a privilege that has been conceded by a letter from the General, dated January 3, 1861. A like favour has been granted by the Superior-General of the Society of Mary, the two societies of the Sacred-Heart, the Clerks Regular Theatine, and the congregation of La Trappe.

SECOND PART.

PRAYERS RECOMMENDED FOR THE USE OF THE ASSOCIATES, AND ENRICHED BY NUMEROUS INDULGENCES.

1. *Prayers for the Intentions of the Apostleship.*

First offering, to be made at the beginning of the day.

O LORD, Almighty God, behold me prostrate in thy presence to satisfy and honour thy Divine Majesty in the name of all thy creatures. But, can I, a miserable sinner, do this? Yes, I can; and I will, since I know that thou art glorified in being called the Father of Mercies, and that for love of us thou didst deliver up thine only Son to die upon the cross for us; and that still, for our sakes, he continually renews upon our altars this sacrifice of himself.

A sinner, but repentant, poor in himself, but rich in Jesus Christ, I present myself before thee, and with the fervour of all the angels and saints, and with the sentiments of the Immaculate-Heart of Mary, I offer thee, in the name of all creatures, the masses that are being celebrated at this moment, together with all those that have been, or shall be, celebrated to the end of the world. I intend to renew this offering every instant of this day, and every day of my life, in order to render to thine infinite Majesty that honour and glory that is alone worthy of thee, to make my thanksgiving equal to thy blessings, to appease thine anger, and to pay to thy justice that satisfaction which it has a right to expect for our sins ; to implore thy mercy on myself and on all poor sinners, on all the faithful, living and dead, on the whole Church, and particularly on its visible head, the Sovereign Pontiff, and finally, on all poor schismatics, heretics, and infidels, that they may be converted, and obtain eternal salvation.

2. *Offering to be made at Holy Mass, either at the Offertory, or immediately after the Consecration, or before the Priest's Communion.*

Eternal Father, I offer thee that immolation of thy beloved Son which was once made on the cross, and is renewed now upon this altar ; and I offer thee in the name of all creatures all

the masses that are being celebrated, or which shall be, in all the world, in order to adore thee and render thee that homage which is thy due, in thanksgiving for thy innumerable benefits, to appease thy justice violated by our sins, and to furnish it with the satisfaction it has a right to expect; finally, to obtain all graces for myself, for the Church, for the whole world, and for the dear souls in Purgatory.

His Holiness Pope Pius IX., by a brief of the 30th September, 1850, has granted an indulgence of 500 days, afterwards extended, by a new rescript, to three years, to all who shall recite with a contrite heart the prayer: *O Lord, Almighty God*. The same indulgence is granted to all who shall recite during the Holy Sacrifice of the Mass, the prayer: *Eternal Father*.

Those who shall have recited these prayers each day during a month will gain a plenary indulgence on the ordinary conditions. These indulgences are applicable to the souls in Purgatory.

3. *Offerings to be made frequently during the day.*

Lord, I offer thee all the masses that are said throughout the universe, in the name of all creatures, for thy glory, and for the salvation and good of all mankind.

Lord, I desire to immolate myself to thee in this action, uniting in all the intentions with which thou dost immolate thyself this moment to God thy Father.

4. *Seven Offerings of the blood of Jesus Christ to God the Father, which may be made during the holy Mass or at visits to the holy Sacrament.*

I.

ETERNAL FATHER! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for the propagation and exaltation of my dear mother, thy holy Church, for the safety and prosperity of her visible head, our chief pastor, the Bishop of Rome; for the cardinals, bishops, and pastors of souls, and for all the ministers of the sanctuary.

Then say one Gloria Patri, and the ejaculation : Blessed and praised for evermore be Jesus, who hath saved us with His blood.

II.

Eternal Father! I offer Thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for the peace and concord of Catholic kings and princes, for the humiliation of the enemies of our Holy Faith, and for the welfare of all Christian people.

One Gloria Patri, and Blessed and praised, etc.

III.

Eternal Father! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for the repentance of

unbelievers, the uprooting of heresy, and the conversion of sinners.

One Gloria Patri, and Blessed and praised, etc.

IV.

Eternal Father ! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my relations, friends, and enemies ; for the poor, the sick, and the afflicted ; and for all those for whom thou, my God, knowest that I ought to pray, or wouldst have me pray.

One Gloria Patri, and Blessed and praised, etc.

V.

Eternal Father ! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all who this day are passing to the other life, that thou wouldst save them from the pains of Hell, and admit them quickly to the possession of thy glory.

One Gloria Patri, and Blessed and praised, etc.

VI.

Eternal Father ! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all those who love this great treasure, for those who join with me in adoring it and honouring it, and for those who strive to spread devotion to it.

One Gloria Patri, and Blessed and praised, etc.

VII.

Eternal Father ! I offer thee the merits of the precious blood of Jesus, thy well-beloved Son, my Saviour and my God, for all my wants, spiritual and temporal, in suffrage for the holy souls in Purgatory, and chiefly for those who were most devout to this Blood, the price of our redemption, and to the sorrow and pains of our dear mother, most holy Mary.

One Gloria Patri, and Blessed and praised, etc. Glory be to the Blood of Jesus, now and for ever, and throughout all ages. Amen.

5. Prayer of St. Francis Xavier, adopted for the intentions of the Apostleship of Prayer.

Eternal God ! Creator of all things ! remember that thou alone didst create the souls of infidels, framing them to thy own image and likeness : behold, O Lord ! how, to thy dishonour, Hell is daily replenished with them ; remember, O Lord ! thy only Son, Jesus Christ, who suffered for them, most bountifully shedding his precious blood ; suffer not, O Lord ! thy Son and our Lord to be any longer despised by infidels ; but rather, being appeased by the entreaties and prayers of the elect, the saints, and of the Church, the most blessed spouse of thy Son, vouchsafe to be mindful of thy mercy, and forgetting their idolatry and infidelity, cause them also to know him whom thou didst

send, Jesus Christ, thy Son our Lord, who is our health, life, and resurrection, through whom we are made free and saved, to whom be all glory for ever. Amen.

300 days' indulgence each time the above prayer is recited. (Pius IX., 24th May, 1847.)

9. *Daily prayer for the dying, that is, for those who die in the twenty-four hours.*

O Clementissime Jesu, amator animarum; obsecro te per agoniam cordis tui Sacratissimi, et per dolores Matris tuæ Immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros. Amen. Cor Jesu in agonia factum, miserere morientum.

O most merciful Jesus, lover of souls, I pray Thee by the agony of thy most Sacred-Heart, and by the sorrows of thy Immaculate Mother, cleanse in thine Own Blood the sinners of the whole world who are now in their agony, and are to die this day. Amen. Heart of Jesus, reduced to agony, pity the dying.

An Indulgence of 100 days every time the above prayer is said with contrite heart and devotion.

A Plenary Indulgence to those who shall say it at least three times a day for a month together at three distinct intervals; to be gained on that day when, after confession and communion, they shall visit a church or public oratory, and pray there for a time according to the mind of his Holiness. These indulgences are applicable to the souls in Purgatory. (February 2nd, 1850.)

7. *Act of Reparation to Jesus in the most Adorable Sacrament of the Altar.*

Jesus, my God, my Saviour, true God and true Man, with that most profound homage with

which faith inspires me, with my whole heart I adore thee; and I love thee in the most august Sacrament of the altar, where thou art hidden for love of me. I would fain make reparation for all the irreverences, the profanations, and the sacrileges which I may ever have been so unhappy as to commit, as well as for all such like iniquities that ever have been offered thee hitherto, which, alas! may be committed to the end of time. I adore thee, therefore, my God, not indeed as thou deservest, nor as much as I ought to adore thee, but as far as I am able. Would that I could adore thee with all the perfection of which all reasonable creatures together are capable. I resolve now and ever to adore thee, not only for those unworthy Catholics who adore thee not and who love thee not, but also to make amends for the total neglect of all heretics, schismatics, atheists, infidels, blasphemers, sorcerers, Jews, Mahometans, idolaters, and to obtain their conversion. O my Jesus, why art thou not known by all, and adored, and loved, and thanked every moment in the most holy and divine sacrament? Amen.

Pope Leo XII. granted an indulgence of two hundred days, applicable to the souls in Purgatory, to all the faithful who recite this act of reparation with a contrite heart.

8. *The Angelus, recited three times a day, morning, noon, and night, or at least once a day, to thank God for the great benefit of the Incarnation of his Divine Son, and to implore him to extend the fruits of it to infidels, heretics, and sinners.*

An indulgence of one hundred days every time this prayer is recited kneeling, with a contrite heart, at the sound of the bell. Plenary indulgence once a month for those who have recited it at least once a day as above. The Angelus is to be said standing from vespers on Saturday until Monday. During Paschal time, the Regina Coeli takes its place.

9. *Heroic Act of Charity in favour of the souls in Purgatory, enriched by the Sovereign Pontiffs with a great number of indulgences confirmed by our Holy Father Pius IX.*

My God, in union with the merits of Jesus and Mary, I offer thee for the souls in Purgatory all my works of satisfaction, as well as all those that will be applied to me during life, at the hour of my death, and after death.

Pius IX., by a Decree Urbi et Orbi, of September 30, 1852, grants for this act:—

1. To priests, a privileged altar for each mass.
2. To the faithful, a plenary indulgence for the dead every time they go to holy communion, and all Mondays, provided they hear holy mass for the souls in Purgatory. In both cases they must visit a church, and there pray for the intentions of the Sovereign Pontiff.
3. To all, the power of applying to the souls in Purgatory all the indulgences already granted, and those that may be granted for the future. The form given above is not required to gain these indulgences; they are attached to the act itself, in whatever manner it may be made.

II. PRAYERS AND EXERCISES IN HONOUR OF THE SACRED HEART OF JESUS.

I. *Practice of the Perpetual Adoration.*

The practice of the Perpetual Adoration may be called that fire which burns without ceasing on the altar. *Ignis in Altari semper ardebit** (Leo VI., 12). His Holiness Leo XII., at the request of the priests of the pious Association of St. Paul the Apostle, by a Decree of the Congregation of Indulgences, dated February 18, 1826, grants a plenary indulgence applicable to the souls in Purgatory, and which may be gained by the pious souls who already form part of the Association of the Sacred Heart of Jesus, then erected at Santa Maria della Pace at Rome, *every time* they practise the pious exercise of the Perpetual Adoration in the following manner :—

1. Each associate must confess and communicate on the day which he desires to consecrate in a special manner to the adoration of the Sacred Heart of Jesus.

In order to gain the indulgence it is sufficient to consecrate one day in each year to this perpetual adoration, by uniting with the pious persons who are practising this exercise throughout the world; but much more fruit will be gathered from it by consecrating to it one day each month.

2. To visit some church or public oratory, and

* The fire on the altar shall always burn.

there pray for some space of time for the Sovereign Pontiff and his ministers, for the exaltation of the holy Catholic Church, for the extirpation of heresies, for the conversion of sinners, for peace and concord among Christian princes, for all the associates, and for the souls in Purgatory.

3. To renew to our Lord our baptismal vows, and any others that we may have made.

4. To make about an hour's mental or vocal prayer, either by day or by night, at choice.

5. And finally, that this may be the fire that burns unceasingly at the altar—*Ignis perpetuus qui nunquam deficit in Altari** (Lev., vi. 13)—care must be taken to make constant ejaculatory prayers in honour of the Sacred-Heart.

2. *Exercise of the Holy Hour.*

The exercise of the holy hour may be practised in two ways. The first is that which belongs to the Confraternity of the Holy Hour established at Paray-le-Monial. The members propose to themselves to honour the agony of our Lord in the Garden of Olives, and the other mysteries of the Passion, and in union with this Divine Saviour they will make a pious mental prayer on Thursday evening, that is, between the time when matins are allowed to be said up to midnight.

* This is the perpetual fire which shall never go out on the altar.

The Sovereign Pontiff has granted a plenary indulgence, applicable to the departed, which the members may gain under the ordinary conditions every time they perform this pious exercise. The communion may be made either Thursday or Friday, at choice.

Another manner of performing the holy hour consists in passing an hour in pious exercises to thank God for the institution of the adorable Eucharist, on Holy Thursday, Corpus Christi, and all the Thursdays of the year.

On Holy Thursday and the feast of Corpus Christi, there is a plenary indulgence, if communion is added to the exercise of the holy hour, on the day itself, or on one of the days of the following week. On all the other Thursdays of the year there is an indulgence of three hundred days granted by Pope Pius VII. These indulgences are applicable to the faithful departed.

In the month of November, 1810, there was founded at Rome a pious association of adorers of the Blessed Sacrament, to pass the night in its presence. His Holiness Pius IX. granted many privileges and indulgences. This night adoration is now established in many towns in France, and also in England.

3. *Offering of the day to the Sacred Heart, taught by our Lord himself to St. Mechtildes.*

Most loving Jesus, I offer thee the first sigh that escapes from my heart at the beginning of this day, and I beg of thee to accept of all my actions this day, uniting them to thine, to purify and sanctify them in thy Sacred-Heart, and to offer them as an eternal praise to thy Divine Father.

Pope Pius VII., that he might extend throughout the Christian world devotion to the Sacred-Heart of Jesus, granted, by a decree of the Sacred Congregation of Indulgences, of March 20th, 1815, and by a Rescript of September 26th, 1817—

1. An indulgence of three hundred days, once a day, to all the faithful who, with contrition and devotion, say the following little chaplet and prayers to the Sacred-Heart of Jesus.

2. A Plenary Indulgence once a month to all who say them once a day during a month. These indulgences are applicable to the souls in Purgatory.

IV.

Little Chaplet of the Divine Heart of Jesus.

I. My most loving Jesus, my heart overflows with joy to think upon thy loving Sacred-Heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts thy ready welcome. Ah! my sins! how many and how great! With Peter and with penitent Magdalen, I bewail and abhor them, because they are an offence to thee, my sole and chief good. Grant me, oh! grant me pardon for them all. Oh! may I die, rather than offend thee more: this too I ask thy Sacred-Heart,—to live to love thee.

Say five Gloria Patris in honour of the Sacred-Heart; then, *Amiable Heart of my Jesus! grant that I may love thee more and more.*

II. My Jesus, I bless thy most humble heart, and I give thanks to thee, who, in making it my model, not only dost urge me with strong plead-

ings to imitate it, but at the cost of so many humiliations, dost thyself stoop to point me out the path, and smoothe for me the way to follow thee. Fool and ungrateful that I am, how have I wandered far away from thee! Mercy, my Jesus, mercy! Away, ye hateful pride and love of honour; with lowly heart I would follow thee, my Jesus, amidst humiliations and the cross, so to gain peace and salvation. Only be thou at hand to strengthen me, and I will ever bless thy Sacred-Heart.

One Pater and Five Gloria Patris. *Amiable Heart*, etc.

III. My Jesus, I marvel at thy most patient heart, and I thank thee for all those wondrous examples of unwearied patience thou didst leave me to guide me on my way. It grieves me that these examples still have to reproach me all in vain with any extravagant delicacy, shrinking from the slightest pain. Oh! pour then into my poor languid heart, dear Jesus, eager and enduring love of suffering and the cross, of mortification and of penance, that, following thee to Calvary, I may with thee attain to glory and the joys of Paradise.

One Pater and five Gloria Patris. *Amiable Heart*, etc.

IV. Dear Jesus, beside thy most gentle heart I set my own, and shudder to see how unlike is mine to thine, while at a shadow, look, or word to

thwart me, I fret and grieve. O then pardon my excesses, and give me grace that in every contradiction I may follow the example of thy unvaried meekness, and so enjoy an everlasting holy peace.

One Pater and five Gloria Patris. *Amiable Heart*, etc.

V. Sing praise to Jesus for his most generous heart, the conqueror of death and hell; yet never wilt thou reach his due with all thy praise. Still more than ever am I confounded, looking upon my coward heart, which dreads even a rough word or injurious taunt. Courage, my soul, it shall be so with me no more. My Jesus, I pray thee for such strength that, on earth fighting and conquering self, I may one day rejoice triumphantly with thee in Heaven.

One Pater, and five Gloria Patris. *Amiable Heart*, etc.

Mary, to thee we turn; Mary, to thee we consecrate ourselves more and more; and trusting in thy mother's heart, we say to thee: By every virtue of thy sweetest heart, obtain for me, powerful mother of my God, my mother Mary, a true and lasting devotion to the Sacred-Heart of Jesus, thy well-beloved Son, that, bound up in every thought and affection in union with that heart of his, I may fulfil each duty of my state with ready heart, serving my Jesus evermore, but specially this day.

V. Heart of Jesus, burning with love of us,

R. In flame our hearts with love of thee.

Let us pray.

Lord, we beseech thee, let thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, thy Son, sent forth from his inmost heart upon this Earth, and willed that it should burn exceedingly. Who liveth and reigneth with thee in the unity of the same Holy Spirit, God for ever and ever. Amen.

5. Offerings.

Pope Pius VII., by rescript of June 9th, 1807, and September 26th, 1817, issuing from the Segretaria of the Memorials, granted:

I. The Plenary Indulgence, once a month, and remission of all sins to all the faithful, who, every day for a month, shall have said the following offering to the Most Sacred Heart of Jesus before a picture of It: to be gained on any one day when, after having confessed and communicated, they shall pray according to the intention of the Sovereign Pontiff.

II. The Indulgence of 100 days, once a day, to all who shall make this offering with contrite hearts.

The Offering.

My loving Jesus, I (N. N.) give thee my heart, and I consecrate myself wholly to thee out of

the grateful love I bear thee, and as a reparation for all my unfaithfulness to grace; and with thine aid I purpose never to sin again.

6. *Prayer to the Adorable Heart of Jesus Christ.*

Behold, my most loving Jesus, to what an excess thy boundless love has carried thee. Of thine own flesh and precious blood thou hast made ready for me a banquet in order to give thyself wholly to me. What was it that impelled thee to this transport of love for me? It was thy heart, thy loving heart. O adorable heart of my Jesus! burning furnace of divine love! within thy most sacred wound receive my soul, that in that school of charity I may learn to requite the love of that God who has given me such wondrous proofs of love. Amen.

100 days' indulgence, once a day, to those who piously recite this prayer.

7. *Ejaculatory Prayers.*

I. May the Sacred-Heart of Jesus be everywhere loved. (Indulgence of 100 days.)

II. My Jesus, mercy! (Indulgence of 100 days each time.)

III. Jesus, my God, I love thee above all things. (Indulgence 50 days each time, with a visit to a church.)

IV. O Most Sweet Jesus, be thou not to me my Judge, but my Saviour. (Indulgence, 50 days.)

V. Sweet Heart of Mary, be my Salvation. (Indulgence, 330 days each time; Plenary once a month for those who have recited this prayer every day for a month.)

VI. Eternal Father, I offer thee the most precious blood of thy Son in expiation for my sins and for the wants of the Holy Church. (Indulgence of 100 days each time.)

8. *Act of Consecration to the Sacred Heart of Jesus, particularly recommended to the Promoters of the Apostleship of Prayer.*

Most sweet Jesus, inexhaustible fountain of love, Father of mercies, and God of all consolation, thou who, notwithstanding our miseries and our unworthiness, hast deigned to discover to us the ineffable riches of thy Heart, I, N., in thanksgiving for the innumerable benefits thou hast bestowed upon me and upon all men, particularly in gratitude for the institution of the Divine Eucharist, and for the ineffable love that leads thee to immolate thyself for the salvation of the world; in reparation for the outrages which I and others have heaped upon thy loving Heart in this mystery of thy immense charity for us; and in union with the Divine Apostleship, which thou never ceasest to exercise in the Holy Tabernacle, for the perfection of the just, and for the conversion of infidels, heretics, and sinners, I give up my whole being to thy Sacred-Heart for the salvation of these souls; I consecrate for this

end all that belongs to me, all my possessions, all the merits I have acquired, or may acquire in the future by thy grace ; and I promise to propagate the worship, and forward the Apostleship of thy Divine-Heart, as much as my weakness will permit.

Moreover, I choose the Blessed Virgin Mary, Queen of Apostles, and refuge of sinners, to be in a special manner my mother. I consecrate and devote myself also, with all that belongs to me, to her most pure Heart, especially proposing to myself to imitate her tender love for sinners ; and that I may be able to help them more efficaciously, I promise to extend as much as in my power, and according to the spirit of the Church, devotion to her Immaculate Conception and to her compassionate Heart.

O most sweet Jesus, I beseech of thy infinite goodness that thou wouldst be pleased to accept of this holocaust as an odour of sweetness ; and as thou hast inspired me with the desire of offering it, so do thou grant me abundant grace to accomplish it. Amen.

Made the day of , 18

N.B.—This consecration, so dear to souls devoted to the Sacred-Heart, is made by a great number among them in the form of a vow ; and amongst all those who have done so there is not one who does not acknowledge that it has been the source of immense graces. It is generally known under the title of the “Treasure of Real

Sanctity". All may be certain that this vow contains nothing that can alarm, since it imposes no other obligation than to produce, in the course of the year, some interior acts in honour of the Sacred-Heart of Jesus and the Immaculate Heart of Mary, with the intention of thus obtaining the conversion of sinners. If to this is added some exterior practices, such as, for example, distributing pictures or little books of the Sacred-Heart, speaking in public and private of the devotion, inducing persons to wear the miraculous medal, engaging them to enter the Arch-confraternity or the Apostleship of Prayer, etc., then we may be certain of having done more than fulfil the obligation contracted by our vow.

Besides, in order to avoid or dispel any doubts or scruples that may arise on the subject, the person who desires to make this vow should consult his director, and learn from him the length of time it should be made for, and also the best way in which he, in his state of life, can fulfil it.

In order to gather in more abundance the fruits of this devotion, the vow may be renewed the first Friday of each month.

9. *Act of Reparation to the Sacred-Heart.*

O Sacred-Heart of my Living Saviour, how sensible to our miseries has thy charity rendered thee! O my God, what goodness for thee to place thyself a victim for us in the most adorable Eucharist! And yet what dost thou see in the

hearts of the greater part of mankind but rebellion against thy will and ingratitude for thy benefits, was it not enough, O my Jesus, to have abandoned thyself to a cruel agony in the Garden of Olives, when thou didst bear the weight of all our sins? Was it not enough to have bought our souls at the price of thy blood and thy death? Was it necessary that thy ungrateful and perfidious children should dare each day to renew the torments which thou didst endure in the course of thy passion, and by fresh wounds to tear open thy Sacred-Heart? Where can we find hearts so hard, that they are not touched at the sight of the outrages inflicted on thee? Prostrate and annihilated before thee, O my Redeemer, permit me this day to make thee some reparation for all the injuries with which men do not cease to load thee, and for all the bitterness in which thy Divine Heart is immersed. I wish I could water and purify with my tears all those places where thou art most offended, and by my sentiments of burning love, repair the abuse and contempt which is shown of thy graces by the scandals, profanations, and sacrileges that are committed among thy children. Would that I had possession of all hearts, to offer them to thee in sacrifice, and to console thee by this homage for the guilty insensibility of those who will not know thee, or who, knowing thee, have not loved thee. At least, O Lord, I offer the

myself; immolate me, consume me as thy victim, grant that I may now begin to love thee alone, and that after having once consecrated my heart to thee, I may never take it back again; grant that I may find in thy heart an asylum in this world, peace at the hour of death, and my blessedness for all eternity.

O Heart of Jesus, mayst thou be known, praised, adored, and loved by all creatures throughout the universe, now and for ever, Amen.

10. *Act of Consecration to the Sacred-Heart.**

Adorable Jesus! my Saviour and my God! humbly prostrate in thy presence, I consecrate myself to thy Sacred-Heart, in thanksgiving for all the benefits thou hast bestowed on mankind, and particularly for the inestimable grace thou hast conferred on us by residing amongst us in the Sacrament of the Altar. I consecrate myself also to thy Adorable Heart, in order to repair as much as in my power the outrages that have been committed against you, or that will be committed to the end of the world. I desire for the future to acquit myself of all my actions in this spirit of gratitude and of reparation. Receive, O Sacred-Heart! all my thoughts, my desires, my liberty, my memory, my will, my actions, my

* Taken from the *Month of the Sacred-Heart*, by R. P. Gautrelet, S.J.

life. Receive my sufferings and my trials. I give myself to thee now and for ever. Why cannot I offer thee more? Why am I not master of the hearts of all men, to pay thee homage with them? Lord, every moment of my life belongs to thee, all my actions are thine; permit not that anything should intrude among them that would render them unworthy of thy Heart, but grant that I may begin, continue, and finish them by thy grace, and solely with the view of pleasing and serving thee by them. For this end I unite them with thine, and I desire to enter into the Holy and Divine intentions with which thy Sacred-Heart is animated. O my Jesus! reign over me with absolute sway; may I depend entirely on thee, and my sole care be to imitate thy adorable Heart, in which I find a perfect model of all sanctity, my strength and my repose, my consolation and my hope. Amen.

11. *Act of Consecration to the Sacred-Heart of Jesus, to be made in common by a congregation, a family, etc.*

Lord Jesus, Saviour of our souls, who hast promised to be where two or three are gathered together in thy name, behold our hearts united with one accord to adore, praise, love, and please thy own most holy and Sacred-Heart, to which we now dedicate ours for time and eternity. We renounce for ever all affections which do not spring from love and dependence upon thy Divine

Heart, resolving that all the wishes, aspirations, and desires of our hearts shall ever be conformable to the good pleasure of thine. We wish to satisfy it as much as possible for us. But as we can do nothing good of ourselves, we beseech thee, O most adorable Jesus, through the infinite goodness and sweetness of thy most Sacred-Heart, to strengthen ours by conforming them to thy love and service, so that nothing may ever separate them from thee, and that for the love of thy Sacred-Heart they may sacrifice all the vain pleasures and amusements of this world. We acknowledge that all is vanity and affliction of spirit excepting to love and serve thee. O most loving Saviour, for the future we desire no other glory than to belong to thee, nor any other happiness than that of pleasing and satisfying thee, even at the cost of our lives.

O sacred Virgin, since thou art all powerful with this Divine Heart, present to it this our consecration, with the protestations of our fidelity, which we will never violate provided we are strengthened by its grace and thine assistance. Amen.

12. *Prayer of the Ven. Margaret Mary during Holy Mass.*

Eternal Father, receive, I beseech thee, the offering that I make of the heart of Jesus Christ, thy well-beloved Son, as he offers himself to thee in sacrifice. Be pleased to receive this offering for me, with all the desires, all the sentiments,

all the affections, all the beatings, all the actions of this Sacred Heart. They are all mine, since he immolates himself for me; and I desire for the future never to have any other intentions but his. Receive them in satisfaction for my sins, and in thanksgiving for all thy benefits. Receive them, and grant me through their merits all the graces that are necessary for me, and particularly the grace of final perseverance. Receive them as so many acts of love, adoration, and praise, which I offer to thy Divine Majesty, since it is by him alone that thou art worthily honoured and glorified. Amen.

13. *Act of Union with Jesus Christ in the Blessed Sacrament.*

Soul of Christ, be my sanctification;
 Body of Christ, be my salvation;
 Blood of Christ, fill all my veins;
 Water of Christ's side, wash out my stains;
 Passion of Christ, my comfort be;
 O good Jesus, listen to me:
 In Thy wounds I fain would hide,
 Ne'er to be parted from Thy side;
 Guard me, should the foe assail me;
 Call me when my life shall fail me;
 Bid me come to thee above,
 With Thy saints to sing Thy love,
 World without end. Amen.

300 days' indulgence each time this prayer is recited; seven years' indulgence for saying it after Communion; plenary indulgence once a month for those who say it every day.

MASS IN HONOUR OF THE SACRED HEART.

Prayer before Mass.

Eternal Father, permit me to offer thee the heart of Jesus Christ, thy well beloved Son, to supply for my insufficiency. Receive it as the sole homage worthy of thee, the sole means I possess of rendering thee infinite glory. Receive it in satisfaction for all my sins, and grant me, through his merits, the graces that are necessary for me.

O Divine Heart of Jesus, grant me a profound respect, a lively faith, and a tender devotion during this adorable sacrifice. Make my heart a victim of thy love, that it may be united to thee and partake of all thy merits.

At the beginning of Mass.

Heart of Jesus, adorable sanctuary of God for men, can I ever sufficiently deplore the excess of my ingratitude towards thee? O my God, thou hast loved me from all eternity; thou hast created me to thine own image; thou hast given me life, in order to shed upon me all the blessings of which thou art the source, and thus to satisfy thy desires to make me ever happy. When man by his fall betrayed thy love, then thou, more liberal and merciful than ever, didst deign to annihilate thyself for our ransom. Thou hast taken a heart like to ours in order to force our hearts to love thee.

Divine Heart ! heart burning with the warmest flames of charity, thou hast enclosed within thyself our miseries and our sorrows. Heart infinitely holy ! most pure source of all justice and innocence ; thou hast borne the iniquities of the world ; thou hast drunk the dregs of their bitterness ; thou hast been pierced for our crimes, and with thy adorable blood thou hast shed purifying graces over the whole earth. Nothing could stop thy charity, neither the sufferings and labours of thy entire life, nor the monstrous ingratitude with which man has repaid thy benefits, and thou hast crowned all these wonders by renewing for me each day on the altar the august sacrifice of Calvary. Adorable Saviour ! I ask pardon of thee for all the outrages thou hast received. Accept all that henceforward I may do as so many acts of expiation, reparation, and continual sacrifice to thy outraged heart.

At the Kyrie.

O Holy Father, have compassion on the work of thy hands. Heart of Jesus, have pity on a soul that has cost thee so dear. O Holy Spirit, have mercy on a heart that is thy sanctuary, and which thou hast filled with thy gifts.

At the Gloria in Excelsis.

What a happiness for us, O Jesus ! thou dost deign to dwell in the midst of us, and to offer us

a refuge in thy Divine Heart. Permit us, O Lord, to mingle our voices with those of the angels in acknowledgment of so great a benefit, and to say with them :

Glory be to God on high, and on Earth peace to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee ; we give thee thanks for thy great glory. O Lord God, Heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us : thou who takest away the sins of the world, receive our prayers ; thou, who sittest at the right hand of the Father, have mercy on us. For thou only art holy ; thou only art the Lord ; thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the Collect.

Lord Jesus, who by a fresh act of love hast deigned to open to thy Church the treasure of the ineffable riches of thy heart, grant that we may return love for love to this adorable Heart, and by a worthy homage repair the outrages that it has suffered, and which it still suffers every day from the ingratitude of men : who livest and reignest with the Father and the Holy Ghost, God for ever and ever. Amen.

At the Epistle and Gospel.

When Jesus expired, he uttered a loud cry as if to call all men to him. A soldier with a stroke of his lance opened in his side a large wound, whence flowed blood and water. Jesus, says St. Bernard, was wounded by this cruel weapon, which the soldier's ferocity aimed at him, because his heart was already pierced by his ardent love for the salvation of men.

O most loving wound! cries out St. Bonaventure, it is through thee that I have entered into the bowels of the charity of Jesus Christ. Behold, the gate of Paradise is open! the sword that guarded its entrance has been forced aside by the lance that was found worthy to make this opening. Oh! had I been in the place of this lance, I would never have quitted the side of Jesus Christ, and I would have said, "Here is the place of my repose for ever; here will I dwell because I have chosen it".

O adorable wound of love! O precious blood filling me with hope! It is there, yes, it is there that I shall seek refreshment, and quench the thirst after happiness that consumes me. O my Jesus! I have found a heart most loving, a heart that has loved me to excess; thine own heart pierced for me, and always open to receive me. Heart of the best of Fathers, heart of the most loving shepherd, of the most faithful of friends. Permit me, O my Saviour, to draw

near to this heart, that I may purify myself in this blood of expiation that flows from it; permit me to enter this gate of salvation. O Jesus, love has opened to me thy heart; love invites me to enter it; love will receive me there, and love will shelter me from the strokes of divine justice. It is there I desire to live, it is there I hope to die, that I may die the precious death of those who die in the Lord. Amen.

At the Creed.

O Heart of my Jesus! I offer myself to thee with the intention that my whole being, my life, my sufferings, and my actions, may all be employed in loving and glorifying thee in time and eternity.

May my heart be consumed by the vehemence of its love for thee. Why am I not all heart to love thee, and all spirit to adore thee? Grant, I beseech thee, that for the future I may be able to love nothing but thee, in thee, and for thee. May my memory dwell on thee alone, may I have no understanding but to know thee, no will or affection but to love thee, no feet but to seek thee, no tongue but to praise thee, no eyes but to watch thee, no hands but to serve thee, so that I may love thee for all eternity.

At the Offertory.

My God, I offer thee the heart of thy beloved

Son as my thanksgiving for all the benefits thou hast bestowed on me, as my prayer, as my offering, as my adoration, and as all my resolutions. Receive it, O Eternal Father, to supply for all that thou desirest of me, since I have nothing to offer thee that is not unworthy of thee, excepting Jesus, my Saviour, whom thou hast wholly given to me.

O my Lord and my God, I offer thee my heart with all the feelings of which it is capable. O my God, how great are thy mercies towards me! God of Majesty, what am I, that thou shouldst vouchsafe to receive the sacrifice of my heart? All my sorrow is, that I should offer what is so little worthy of thee, covered with so many wounds, profaned by so many passions, and stained with so many sins.

I give it to thee without reserve; and, not satisfied with having but one heart to offer thee, why have I not the hearts of all men to give in like manner? Why have I not the ardent love and the transports of all the angels, and of all the blessed, to consecrate them all to thee? Receive, then, this heart, O my God, or rather take it thyself; change it, and render it worthy of thee. Take my heart, and give me thine, O Divine Jesus; give me a heart grateful for thy benefits; a heart penitent and contrite for its sins; faithful to thy grace, resigned to thy adorable will, and filled, inflamed, and consumed with thy love. Take this heart, O Lord, and when thou hast

taken it, hide it in thine own, and there keep it for ever.

At the Canon.

O my most loving Saviour, I conjure thee by thy Divine Heart, which thou hast opened to me as a secure asylum, to attach me so closely to thy sacred side that I may never leave it. Reserve for me the possession of Heavenly gifts, and dispose as thou pleasest of the goods of this Earth.

Remember, O most sweet Jesus, that none who have had recourse to thy Sacred-Heart, implored its assistance, or called for mercy, has ever been abandoned. Filled and animated by this same confidence, O Divine-Heart, Ruler of all Hearts, I fly to thee, and, groaning beneath the weight of my sins, I prostrate myself before thee; despise not my feeble prayers, but listen to them with a favourable ear, and vouchsafe to answer them. Show us that thou art the heart of the best of Fathers, and that He who has deigned to give thee to us as our salvation, will, through thee, receive our prayers.

At the Memento for the Living.

In the name of the Passion and Death of thy beloved Son, in the name of his heart wounded for love of us, be mindful, O most merciful Father, of thy holy Church, which issued from that wound; vouchsafe to protect, sanctify, and exalt it as the spouse of thy Divine Son.

Remember also, O Lord, my parents, my brethren, and my friends, N. N. ; defend them, and by thy grace advance them in the way of salvation. O Divine Jesus, hide in the wound of thy Sacred-Heart all those who are devoted to it ; multiply their numbers, increase in them faith, hope, and charity, that by their fidelity they may compensate thee for the outrages with which thou art insulted by those who have the misfortune not to love thee.

At the Elevation.

O Jesus, my Saviour and most loving God, who wert pleased to be crucified for love of me, and to allow thy Heart to be pierced with a lance, that thou mightest discover to me the wound love had made there already, I adore thee, I love thee, I glorify thee with the Father and the Holy Ghost. I desire with all my soul that thou shouldst be adored, loved, and glorified without limit by all creatures, and by all possible means, now, and for all eternity. I believe in thee, I hope in thee, and I love thee ; all that I love, I love for thy sake. Most Holy Father, look upon your beloved Son, whom I offer to you as a sacrifice of praise, of thanksgiving, and of propitiation. I beg of you by his tears, his sweat and his blood, by the groans and sighs of his Sacred-Heart, to have mercy on me and on my brethren. Grant that we may love you perfectly in time and in eternity. Amen

At the Memento for the Dead.

In the name of thy beloved Son, O Father of mercies, have pity on the souls of the faithful departed, and particularly on the associates of the Sacred-Heart, N.N. Grant them, in thy mercy, pardon and everlasting rest, that they may bless, praise, and glorify thee eternally amid the brightness of the saints.

At the Our Father.

O Father of our Lord Jesus Christ, who hast not spared thine only Son, in order to restore to us the title of children of God that we had lost, mercifully hear in our behalf the supplications of this Divine Saviour, who now immolates himself for us on the altar.

O Jesus, may thy sacred name be blessed and sanctified by all intelligent creatures; may thy precious blood shed for us in thy cruel crowning with thorns, gain for us that heavenly inheritance where we shall dwell in honour and glory.

O Jesus, obedient even to the death of the cross, I submit to thee my will, I consecrate it to thee; may thy will be done, and not mine. Grant me this grace, O Jesus, by thy sweat of blood.

O Jesus, make me worthy frequently to receive thy Sacred Flesh, which was bruised and torn for me in thy passion.

O Jesus, model of heroic patience, who prayed

for thy executioners, make me like thee, meek and humble of heart. May thy blood, O Jesus, purify my conscience from dead works, that I may serve the God of life.

O Jesus, open to me thy divine Heart, that it may serve me as an asylum in all temptations, so that no creature may ever be able to separate me from thy love.

O Jesus, the blood and water that issued from thy Sacred-Heart washes away every sin, strengthens the weak, heals the sick, and is our safety in all peril. O Jesus, deliver us from evil, opening to us the love of thy living heart.

At the Agnus Dei.

Grant, O my Divine Jesus, that the depths of my soul may hear those consoling words that thou didst speak to thy disciples on the day of thy Resurrection: "Peace be with you". Give us that peace which *surpasseth all understanding* and all consolations; efface, O Divine Lamb, by thy precious blood, those innumerable sins that place so wide a barrier between thee and thy creatures.

At the Communion.

O Jesus, King of all Hearts, place thyself as a seal on my heart and on my arm; on my heart, to close it against all terrestrial objects, and to direct all its affections towards thee; on my arm, that all my actions may have no other end than the glory and love of thy Sacred-Heart.

May my eyes and my heart, O Jesus, ever remain attached to the wound in thy Heart.

O Jesus, give me that water of which thy Heart is the source, that I may thirst no more for ever.

I have found the Heart of my King, of my Mother, of my most sweet friend Jesus. What can I desire more in Heaven or seek upon Earth?

These aspirations may be used for spiritual communion if you have not the happiness of communicating really.

After Communion.

Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from the side of Christ, purify me. Passion of Christ, comfort me. O good Jesus, hear me; hide me in thy wounds; permit me not to be separated from thee; from the malice of my enemies defend me; at the hour of my death hear me, that, with thy saints, I may bless thee for everlasting ages. Amen.

At the Post Communion.

Honouring the memory of thy Heart, so humble and so meek, let us, O Jesus, learn from thee to practise meekness and humility, that we may obtain that peace thou hast promised, and find rest for our souls. Thou, who, with the Father and the Holy Ghost, livest and reignest God, world without end. Amen.

At the Blessing.

Praise, honour, and glory be to thee, O Jesus, who, after having blessed thy disciples, ascended gloriously to Heaven, where thou art seated at the right hand of the Father; vouchsafe to bless us thyself now, as thou wilt bless thine elect on the last day. Amen.

At the Last Gospel.

O Almighty and Eternal God, who, through thine infinite goodness, hast placed thy Son to be the only mediator between thyself and all mankind, I beseech thee to look down favourably on this adorable sacrifice. Forgive my want of fervour and my negligence during the course of it. Do not suffer, O Lord, that I should ever be separated from thee. Bless me, and grant me the grace to serve thee faithfully in all things to the end; and grant that after this life I may be found worthy to bless and glorify thee eternally in the company of the saints. Amen.

THE WAY OF THE CROSS.

For the use of the Associates of the Apostleship of Prayer.

Note.—In order to gain the numerous indulgences attached to the pious exercise of the Way of the Cross, many methods and forms may be recommended, but there is no obligation to use any in particular. It is sufficient to meditate for a few

moments before each one of the fourteen Stations (that have been erected by competent authority), and to move a few steps between each, unless absolutely prevented by the crowd. As to the rest, the meditation to be made at each Station is left to each one's devotion, as well as the vocal prayers which follow. We hope to have rendered a service to the associates of the Apostleship of Prayer by suggesting to them, in the following form, some thoughts that may serve to excite their fervour. These thoughts are but pointed out, and the faithful will develop them for himself.

FIRST STATION.

Jesus is condemned to death.

We adore thee, O Christ, and we bless thee.

Because by thy holy cross thou hast redeemed the world.

Jesus, innocence itself, is condemned by an unjust judge. He accepts the sentence, and bows his head like a criminal. This is because he takes upon himself the sins of all. The shame that he feels for the crimes with which he is loaded, forces him to call down upon his own head all the punishment and pain that is due to them. He desires, by his own condemnation, to turn aside that which is ready to fall upon the heads of his brethren. Alas! how many there are who, though purchased by the blood of the Immaculate Lamb, are still on the road to Hell. Who will deliver them? I will unite my prayers for this to the expiations of Jesus.

Our Father, Hail Mary.

Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour Crucified.

May the souls of the faithful departed, through
the mercy of God, rest in peace.

SECOND STATION.

Jesus is loaded with his Cross.

We adore thee, etc.

Like Isaac, Jesus takes on his shoulders the
wood for the sacrifice. The Divine Lamb, like
the scape-goat of old, is loaded with the sins of
the whole people. The crimes of all men, more
than the heavy cross, weigh down his Sacred
Body. O loving Saviour! what led thee thus to
substitute thyself for us, miserable sinners?
Would our well-merited damnation have dimi-
nished thy happiness? And when I see thee,
without any other motive than thy love, suffer
thus so cruelly for me, shall I refuse to suffer a
little with thee for the salvation of my brethren?
Thy greater glory, the increase of my own merits,
souls to save; are not these motives sufficient to
animate my generosity?

Our Father, Hail Mary, Holy Mother, etc.

THIRD STATION.

Jesus falls the first time under the Cross.

We adore thee, etc.

Behold, it is the strength of a God which gives

way ! What power is thus capable of overcoming God ? The power of love. God was made man for the love of men, and amongst these men whom he loves he sees numbers plunging into Hell despite his efforts to save them. Amongst the millions of infidels and heretics that perish miserably, what numbers would be converted were there more *true apostles* ready to suffer for their salvation. Satan is destroying the harvest because labourers are wanting. Let us compassionate the grief of the Heart of Jesus at the loss of so many souls, and let us pray that zealous apostles may still be found for our loving Redeemer.

Our Father, Hail Mary, Holy Mother, etc.

FOURTH STATION.

Jesus is met by his Blessed Mother.

We adore thee, etc.

Oh ! what sorrow is like the sorrow of Mary, when she sees Jesus in so sad a state ? And yet she does not try to stop him in his road to the most disgraceful of deaths. She encourages him to die for us. Like Abraham, she is ready to sacrifice her own dear Son. Better to her than the corporal life of Jesus, is the life of our souls, and the death of Jesus is our souls' life. O Mary, thou hast so prized and so loved the souls of sinners ; obtain for us the grace to prize them as thou dost, and to shrink from no sacrifice for their sakes.

Our Father, Hail Mary, Holy Mother, etc.

FIFTH STATION.

Jesus is assisted in carrying his cross by Simon of Cyrene.

We adore thee, etc.

What an honour for this man to have been chosen to have the glorious weight of the cross upon his shoulders, and thus to coöperate in the redemption of the world. He appears at first indifferent, but the cross has no sooner touched him than his heart is changed, and he becomes the disciple of him whose punishment he shares. Such is the power of acts done in union with the Sacred-Heart of Jesus for the salvation of souls. They partake in the virtue of the cross of Christ; they make of us new saviours; they unite us with Jesus, and give us a large share in his merits.

Our Father, Hail Mary, Holy Mother, etc.

SIXTH STATION.

A pious woman wipes with a veil the face of Jesus.

We adore thee, etc.

Oh! what a difference between the compassion of this woman and the narrow-hearted executioners and the unfeeling coldness of the spectators. It touched the gratitude of the Sacred-Heart of Jesus, and this act of charity was rewarded by a miracle. Those sacred features were imprinted on the veil that wiped his face. A still more precious gift is

reserved for all those who unite themselves with Jesus Christ to save souls, by prayer, by works, and by sacrifice. They will become themselves the images of their crucified Saviour, and this resemblance to him will draw down on them the special love of God the Father.

Our Father, Hail Mary, Holy Mother, etc.

SEVENTH STATION.

Jesus falls under the Cross the second time.

We adore thee, etc.

What is then this new agony which again crushes the Sacred-Heart of Jesus? It is the shameful infidelity of souls who abandon him after being long invited to him by his grace; who prefer the miserable slavery of Satan to the sweet yoke of Jesus. How much more guilty than infidels and heretics are those ungrateful Catholics. They know their God so well, and yet offend him so grievously. How much more terrible will be their condemnation; and how bitter is the grief that pierces the Sacred-Heart of Jesus at the sight of their treason! Let us pity this grief, and pray for the return of the prodigal who causes it.

Our Father, Hail Mary, Holy Mother, etc.

EIGHTH STATION.

Jesus consoles the women of Jerusalem.

We adore thee, etc.

Jesus does not desire pity for himself. One object alone occupies him, and that alone he considers worthy of tears : it is the miserable state of sinners, who, like dry wood, are on the point of being cast to the flames. This same spectacle is before our eyes, and how can I be indifferent to it ? How can my own trifling trouble occupy all my attention, while I look coldly on so many souls perishing for all eternity around me ? How little would it cost to save many of them !

Our Father, Hail Mary, Holy Mother, etc.

NINTH STATION.

Jesus falls under the Cross the third time.

We adore thee, etc.

The third fall of our Saviour, the third agony that crushes him under foot. It is the falling away of souls that he has favoured with special graces and called to a life of perfection ; these are unworthy religious, faithless bishops and priests, who have become the leaders of heresy—Nestorius, Luther, and Calvin. It is these successors of Judas who immolate him with impure hands ; fathers of souls, who, instead of giving life, cause death. Alas ! in all ages, Satan has found assistants among the ministers of God. Let us pray that he may not find such in our days, and that the heart of Jesus will be delivered from this immense affliction.

Our Father, Hail Mary, etc.

TENTH STATION.

Jesus is stripped of his garments.

We adore thee, etc.

These avaricious executioners tear from our poor Lord the only thing he can call his own on earth, the seamless robe woven for him by his holy Mother. In imitation of our Saviour, the Church, his Spouse, holds possession of some worldly goods in order to appear with propriety before the eyes of men ; and now she is greedily despoiled of all by those who forget what humanity owes to this holy Church, and they put violent hands upon her in order to reduce her, to deprive her of everything. Still more guilty are those who, by schism, tear asunder that unity of faith, of which this seamless robe of our Lord is the figure. Let us pray for the one and the other, as Jesus Christ prayed on the cross for his murderers.

Our Father, Hail Mary, etc.

ELEVENTH STATION.

Jesus is nailed to the Cross.

We adore thee, etc.

Behold, the hands of our Saviour are fastened to the cross by rough nails, those hands that shed so many blessings over the world ; but, at the moment they seem most deprived of their liberty, they are accomplishing their greatest work, they are finishing the redemption of the world. The

Church has seen, more than once, her liberty assailed by cruel tyrants, who desired to hinder her from doing the work of God. Let us pray for this holy Church, and for her pastors, that they may never be deprived of the free exercise of their sacred ministry.

Our Father, Hail Mary, Holy Mother, etc.

TWELFTH STATION.

Jesus dies on the Cross.

We adore thee, etc.

All is consummated. Jesus, our life, has died that death to which he condemned himself, in order to save us from eternal death. The grain of wheat has fallen into the earth and died; now it will bring forth much fruit. From this moment is dated the resurrection of the whole human race. Heaven is opened, and Hell is vanquished. Would we be fruitful like Jesus Christ? Let us learn, then, to die with him and in him. The more completely we die to ourselves, the more abundant will be our fruit.

Our Father, Hail Mary, Holy Mother, etc.

THIRTEENTH STATION.

Jesus is laid in the arms of his Mother.

We adore thee, etc.

Let us consider once more the grief of that holy mother on seeing the dead body of her Son, how she bathes it with her tears, and covers the

livid cheeks with her tender kisses; and what renders her grief the more bitter is, that in this lifeless body she sees the image of the human race which sin has delivered over to death. Oh! with what ardour she offers to God the Father the inanimate body of this Divine Lamb, to obtain for these unfortunate souls resurrection from that eternal death which overhangs them. Each day we have at our disposal this same Sacred Victim—let us present it with the same fervour, God will never reject this offering.

Our Father, Hail Mary, Holy Mother, etc.

FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

We adore thee, etc.

The tomb where the body of our Lord is placed will not keep it long. In a few hours he will rise again all glorious; this firm hope soothes the grief of Mary. Let us learn by this never to give way to despair when we see souls perishing, or the gates of Hell prevailing, to all appearance, against the Church. From amongst these dead souls, many will rise again to the life of grace, and the triumph of the Church is certain, and the grave in which men imagine her buried for ever, will be the first witness of her glory. In proportion as we have borne part in her trials, shall we partake of her victory.

Our Father, Hail Mary, Holy Mother, etc.

LITANY OF THE SACRED HEART OF JESUS.

Lord, have mercy on us.
 Lord, have mercy on us.
 Christ, have mercy on us.
 Christ, have mercy on us.
 Lord, have mercy on us.
 Lord, have mercy on us.
 Christ, hear us.
 Christ, graciously hear us.
 God the Father of Heaven,
 God the Son, Redeemer of
 the world,
 God the Holy Ghost,
 Holy Trinity one God,
 Heart of Jesus,
 Heart of Jesus, hypostati-
 cally united with the
 Word of God,
 Heart of Jesus, model of
 all virtues,
 Heart of Jesus, infinitely
 loving, and infinitely
 worthy of love,
 Heart of Jesus, fountain of
 water springing up into
 everlasting life,
 Heart of Jesus, in which
 the Father is well
 pleased,
 Heart of Jesus, the pro-
 pitiation of our sins,
 Heart of Jesus, filled with
 bitterness for our sakes,
 Heart of Jesus, sorrowful
 in the garden even unto
 death,

Have mercy on us.

Heart of Jesus, sanctuary
 of the Divinity,
 Heart of Jesus, temple of
 the Holy Trinity,
 Heart of Jesus, abyss of
 wisdom,
 Heart of Jesus, ocean of
 goodness,
 Heart of Jesus, throne of
 mercy,
 Heart of Jesus, treasure
 inexhaustible,
 Heart of Jesus, of whose
 fulness we have all re-
 ceived,
 Heart of Jesus, our peace
 and our atonement,
 Heart of Jesus, bruised for
 our sins,
 Heart of Jesus, outraged
 by ungrateful men in
 the most Holy Sacra-
 ment of love,
 Heart of Jesus, refuge of
 sinners,
 Heart of Jesus, strength of
 the weak,
 Heart of Jesus, comfort of
 the afflicted,
 Heart of Jesus, persever-
 ance of the just,
 Heart of Jesus, salvation of
 those that hope in thee,
 Heart of Jesus, hope of
 those that die in thee,

Have mercy on us.

Heart of Jesus, saturated
with revilings,
Heart of Jesus, wounded
with love,
Heart of Jesus, pierced
with a lance,
Heart of Jesus, exhausted
of thy blood upon the
cross,

Have mercy on us.

Heart of Jesus, sweet sup-
port of those who wor-
ship thee,
Heart of Jesus, our helper
in our many and great
tribulations,
Heart of Jesus, delight of
all the saints,

Have mercy on us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on us.

Christ hear us, Christ graciously hear us.

V. Jesus, who art meek and humble of heart,

R. Make our hearts like unto thy Heart.

LET US PRAY.

Grant, we beseech Thee, O Almighty God, that we, who
glory in the most Sacred Heart of thy beloved Son, and call
to mind the principal acts of His love towards us, may not
only rejoice in their participation, but also in their fruit,
Through the same Christ our Lord. Amen.

PROMISES MADE BY JESUS CHRIST

TO

The Blessed Margaret Mary,

RELIGIOUS OF THE VISITATION,

In favour of persons devoted to the Sacred-Heart.

1. I shall give them all the graces necessary for their state.
2. I shall give peace in their families.
3. I shall console them in all their troubles.
4. I shall be their assured Refuge during life, and especially in death.
5. I shall pour abundant benedictions on all their enterprises.
6. Sinners shall find in my heart the source and infinite ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall be specially elevated to a great perfection.
9. I shall bless the houses where the representation of my Sacred-Heart shall be exposed.
10. I shall give to priests the grace to touch the most hardened hearts.
11. Those who shall propagate this devotion shall have their name written on my Heart, and it shall never be effaced.—*Life of Blessed Margaret Mary.*

J. F. FOWLER, Printer, 3 Crow Street, Dame Street, Dublin.



